

Advent and Sabbath Advocate.

"THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH."

VOL. IX.

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THE ADVOCATE is devoted to the promulga-
tion of the doctrines of The Second Advent of
Christ, The Signs of the Times, The duty of man-
kind to observe the Bible Sabbath (the seventh
day of the week,) together with the other Com-
mandments of God, The Nature of Man, his Un-
conscious state in Death, The End of the Wicked,
The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
Redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The
Prophecies, The Christian Life, and kindred Bi-
ble subjects.

Honor.

Not all the nobles of the earth,
Who boast the honor of their birth,
Such real dignity can claim,
As those who bear the Christian's name.

To them the privilege is given,
To be the sons and heirs of heaven;
Sons of the God who reigns on high,
And heirs of joy, no more to die.

Oh! then, a happy, chosen race!
Their Father pours his richest grace—
To them his counsels he'll impart,
And write his law upon each heart.

J. A. SILVERS.

Lamar, Mo.

Present Probation.

SAMUEL DAVISON.

FROM Moses to John the Baptist Jehovah was
known and worshipped only as the God of Israel,
the God of the whole earth. No other place
was appointed for sacrifice; no other priesthood
was recognized; no other people were entrusted
with the oracles of God. "In Judah was God
known: his name was great in Israel. In Jeru-
salem also was his tabernacle, and his dwelling
place in Zion."—Ps. 71: 1, 2. "God was known
in her palaces for a refuge: for lo! the kings of
the earth were assembled, they passed by to-
gether."—Ps. 48: 3, 4. There was no other
place in all the earth where God was known as
he was in Zion, and among the people of Israel.
It was in reference to this important truth that
our Lord said, "The law and the prophets were
until John; since then the kingdom of heaven
is preached." Luke 15: 16. The law of God in
Israel and the prophets which God raised up
among them, were the only authorized expo-
sitions of God's will upon the earth, until John
began to announce that the kingdom of heaven
was at hand. It is as if he had said; Until John
the Baptist appeared preaching the kingdom of
heaven there was no other authorized teachers
of the divine will but the institutions and offi-
cers of the Mosaic ritual; but with the ministry
of John a new dispensation of the will of God
to men begun. The kingdom of heaven was a
subject of promise and typical representation

until that time; but thenceforth it was pro-
claimed in the name of the king himself.

It was John's province first to say of Jesus
Christ, "Behold the Lamb of God that taketh
away the sin of the world:" to point to him and
say, "This is he of whom I spake before, After
me cometh a man who is preferred before me,
because he was before me." John speaks here
of the counsels and appointments of God: Jesus
Christ was the chosen of God from the founda-
tion of the world to lead his people on to salva-
tion and glory, and immortality. Up to John's
day his coming was a matter of faith; but when
John saw and bare witness that Jesus of Nazareth
was the promised One, the counsel of God was,
"Hear ye him." Henceforward the condition
of salvation was faith in the testimony of Jesus,
"I am he." The truth and the life promised of
God of old was henceforth found in him; and
he that honored the Son honored the Father
likewise, for the Father sent the Son that he
might give life unto the world: hence all the
promises of life to perishing men centered in
him; and he that hath the Son hath the life that
God hath promised; and he that hath not the
Son of God hath not the life promised of God.
Faith in him therefore is the condition of
salvation.

When John and Jesus said, Repent therefore
that your sins may be blotted out, there needed
no discrimination or qualification of their lan-
guage, for the population of Judea, and indeed
of the whole world, had become exceedingly
dissolute in manners and corrupt in sentiment,
and they could not receive the doctrine of the
prophet of Nazareth without repentance and a
repudiation of the popular doctrine respecting
the kingdom of God. They expected the Mes-
siah would be a nobleman, a prince after the
manner of the princes of the earth; and that
his kingdom would be established and main-
tained after the manner of the kingdoms of
men, but prospered of God, as was David's and
Solomon's. When Jesus told them that such
was not the manner of the kingdom of God, but
that their mode of service, and manner of rule
must give place to one yet to come from God,
they were offended with his teaching. Neither
priest, nor Levite, nor worshiping Jew, nor pros-
elyte, was willing to believe that what was once
established by direct revelation from God, and
confirmed by mighty signs and wonders wrought
by divine power, could ever be repudiated and
cast off of God as a vile thing in his sight. They
therefore rejected Jesus of Nazareth as the sent
of God, and in effect said, If this be the manner
of the kingdom of God, we will have none of it.

In the person and ministry of Jesus, the
Christ of God, the promised kingdom of God
existed in its incipient stage, and being rejected
of the Jews was taken away from them to be
given to a people bringing forth works meet for
it. Accordingly after Jesus was risen from the
dead and was seated at the right hand of God,
and the spirit was given with mighty signs and
wonders, confirmatory thereof, this good news
was first preached unto the Jews; but being re-
jected because done in the name of Jesus of Naz-

areth, whom the rulers of Judea had rejected
and crucified, the apostles were divinely in-
structed to go unto the Gentiles and proclaim
these things, that by this ministry God might
take out of the Gentiles a people sanctified to
his name, to whom the kingdom shall yet be
given. Before his crucifixion and after his res-
urrection, and since his ascension to the Father's
right hand, Jesus promised to return and erect
the kingdom of which he caused proclamation
to be made in his name while in mortal flesh.
"When the Son of man shall come in his glory,
and all the holy angels with him, then shall he
sit on his throne of glory. And before him
shall be gathered all the nations: and he shall
divide them as a shepherd divideth the sheep
from the goats. And he shall set the sheep on
his right hand, but the goats on the left. Then
shall the king say to those on his right hand:
Come, ye blessed of my Father, inherit the
kingdom prepared for you from the foundation
of the world. Then shall he say also to those
on the left hand: Depart from me, accursed, in-
to the everlasting fire, prepared for the devil
and his angels."

This is the gospel of the kingdom of God
preached unto Jews and Gentiles: and on the
reception of it depends the eternal life which
God who cannot lie, promised before the age of
the proclamation began. Titus 1: 2. This is the
same promise of which Moses speaks when he
says, "The Lord sware unto your fathers to give
them as the days of heaven upon the earth."
Deut. 11: 21. It is among the mysteries of God
that this gospel of the kingdom must first be
preached among all nations, and then shall come
the end. Matt. 24: 13. That end is not the end
of the world's existence, but the end of the
reign of worldly men, the end of the reign of
the Gentiles; for then shall the reign of the
saints under their anointed King begin. Such
is the gospel of the grace of God; and present
probation is given for a preparation for that
high and holy estate when the kingdom of our
Lord Jesus Christ shall come. Probation is not
given simply as a preparation for death! But a
preparation of person and spirit that when the
Lord shall come, we, whether living or dead,
may be accounted worthy to inherit with him
the kingdom God has prepared for his holy One
from the beginning of the world. All who have
died in this state are enrolled in heaven and at
that day will come forth from their graves
clothed with immortality, and will then enter
upon eternal life. All who are living at that
day who are prepared for the kingdom will be
changed from mortal to immortal beings, and
inherit with Christ and his saints, the kingdom
of their Father, the everlasting God, who at the
beginning of the world designed to give eternal
life unto all men who should be obedient to his
word.

"Wherefore, holy brethren, partakers of the
heavenly calling, consider the Apostle and
High Priest of our profession, Christ Jesus;
who was faithful to him that appointed him, as
also was Moses, over all his house. Take heed,
brethren, lest there be in any of you an evil

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W. C. LONG, Sec'y.

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heart of unbelief, in departing from the living God. But exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin: for we shall be made partakers of Christ if we hold fast the beginning of our confidence firm unto the end." Heb. 3: 12, 13, 14. Looking for the appearing of Jesus Christ the second time unto salvation, is the center point of Christianity. His birth, his suffering, and his death, made atonement for our sins; his resurrection unto eternal life, and his ascension to the Father's right hand is the sure pledge that he shall yet overcome all his foes and return to reign in the throne of his glory, and then shall he give to every man according as his work shall be found to be at that day. All that Messiah has done is but preparatory to the work he is yet to do.
Washington, Kansas.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

Now it is an established fact, as all historians agree, that Israel, the Ten Tribes, had been removed from their own land, far off among the heathen, and settled by the river Gozan (which is generally admitted to be the river Ganges, and among the branches of this noble river, a remnant of the Ten Tribes are to be found to-day. *M. A. Birk. Hist. of the Jews.* pp. 371-391.) about 134 years at the time this prophecy was given. And Josephus and Dr. P. ideaux positively affirm that they have never been brought back to their own land and united to Judah and settled upon the mountains of Israel; and moreover, David has never reigned over them, neither has Jesus! Therefore we are to look for the fulfillment of this prophecy subsequent to the coming of Jesus. Let those who deny that Israel and Judah will be restored to the land of Canaan prove that Jesus will never return to this earth! Then they will have one valid argument to adduce that they will never be restored.

Were there no other predictions in the Living Oracles from which the literal restoration of Israel could be proved, the testimony already adduced ought to be regarded as sufficient to decide the question. In the estimation of all who have the faith once delivered to the saints, it will weigh against ten thousand, yea a countless number of speculations of erring reason about the expediency, and utility, and necessity of such a thing. There is surely something wrong, when, ere the declared purposes of God can be ignored, inspiration must be arraigned at reason's bar, and the wisdom and utility and certainty of heaven's decrees must be submitted to her decisions! But if there be a single truth to which ALL the prophets have borne testimony, from Moses down to the birth of the Messiah, and beyond his stay on earth, even till after Patmos isle had received his most loved and longest surviving apostle, that attested truth is Israel's future restoration to Palestine.

Jer. 31: 7-9. "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble." That this prediction is not to the Gentile church, but to literal Israel, is obvious from its also including other blessings, which relate exclusively to the land of Palestine. Verse 5: "Thou shalt

yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as the common things." Those who deny the future restoration of Israel assert of all such predictions, unless they throw them away, that they were fulfilled in the return of the Jews from Babylon. But in this they are mistaken. For, when this restoration is enjoyed, "they shall not sorrow any more at all." Ver. 11. All well instructed scribes know that since their return from Babylon their sufferings have been beyond what human imagination could have conceived! They are more widely scattered, and more cruelly dealt with than while under the power of Nebuchadnezzar; and within the dominions of Nebuchadnezzar; and the captivity of Israel since that period is that from which they are not yet recovered. And is their restoration never to be accomplished because it is yet in the future? The Lord will perform his promise in their favour, and "gather them from the coasts of the earth." For he hath said, Isa. 48: 15, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

Again: Ezekiel records a similar prophecy, 11: 17. "Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." To the same period of time, does this promise or prediction refer. It is a pledge of recovery, not from one land alone, as was that from Babylon, but of their rescue from "the countries" into which they have latterly "been scattered;" and where they are now to be found, far away from the land promised to them. And those who are so fond of investing the Gentile church with all the promises given to Israel, will do well to observe how this is secured to them. In addressing the Hebrew prophet, the Lord calls those to be thus gathered "thy brethren, even thy brethren, the men of thy kindred," whom he had "cast off among the heathen." Verses 15-16.

Again: Ezek. 34: 11-14. "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." These sheep, it is added, "are men," and "they, even the house of Israel, are my people, saith the Lord." Ver. 30-31. That they are the literal Israel is also evident, as they are to be gathered "from the countries and brought to their own land—PALESTINE! to the "mountains of Israel." Ver. 13-14. 2. No where in the Living Oracles, are Gentiles called sheep. This restoration has not yet been enjoyed by Israel; for, after it "they shall no more be a prey to the heathen," "neither bear the shame of the heathen any more;" "but they shall dwell safely, and none shall make them afraid." Ver. 28-31.

In Ezek. 39: 25-29 we have further testimony "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused

them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." None can doubt, who are well informed, that this has a direct reference to the literal Israel, as it was they who "went into captivity for their iniquity," who were "led into captivity among the heathen;" and it is they only who remain yet to be gathered "out of their enemies' lands . . . unto their own land"—"Palestine." Neither is this, as some tell us, the restoration from Babylon, for the TEN TRIBES were not in that captivity.

2. The Jews or two Tribes, whom Nebuchadnezzar carried off into that captivity did not all return. Many remained in Babylon: and about one hundred and twenty thousand in Alexandria. However as many as had a mind to go back to the Holy Land went. But when this prediction is fulfilled, there is "left none of them any more there." For Jehovah has declared that his "people, [Israel,] shall be willing in the day of his power." Ps. 110: 3. And this gathering is immediately subsequent to Israel's triumph over Gog, the chief prince of Meshech and Tubal—the Autocrat of the Russians, when they shall "spoil those that spoiled them, and rob those that robbed them, saith the Lord." V. 10.

Further proof that it is yet in the future. "Neither will I hide my face any more from them." And as dispersion was a part of the punishment for their national transgression, so also will restoration be obtained when forgiven of the Lord, and will be connected with their national repentance. How wonderfully has Jehovah preserved Judah and Israel for this display of his sovereignty and grace! The God of Jacob "has purposed, and who shall disannul it?" "Zion shall be redeemed with judgments, and her converts [Israel,] with righteousness." Isa. 1: 27. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come." Ezek. 36: 8. (To be continued.)

"The Kingdom."

E. S. SHEFFIELD.

[Concluded.]

It appears equally plain that the prophet Zechariah brings to view a series of events to transpire after the coming of the Lord; and yet very evident they do not have their fulfillment in a time when "there is no more death," for he describes a terrible conflict to take place near Jerusalem when the opposing nations are overpowered, their power and strength wasted, and what are left of them go up from year to year to Jerusalem to worship the King, the Lord of hosts, and before the description of this battle scene the prophet has told us that the Lord shall be King over all the earth. Zech. 14. It does seem plain that at this time the nations will be ruled with a rod of iron—surely they will then be dashed to pieces as a potter's vessel as the result of the conflict when the Gentiles rage and the kings of the earth take counsel and confederate against the Lord and his anointed.

As neither Jews nor Gentiles have ever been willing that Christ should ever be a real literal King on the earth, but oppose and ridicule such an idea, the religious sects of the present day also unite with them in their opposition to Jesus ever coming personally to the earth or to reign literally here. But notwithstanding this opposition the Scriptures of truth are emphatic in their declarations that Christ shall reign over Jews and Gentiles; and as Jesus said all things written in the law of Moses, and in the prophets, and in the psalms, concerning him must be

fulfilled, how then can we help but believe that he shall yet reign over both Jews and Gentiles, after reading the following scriptures: "I will be a Father to the fatherless, and a merciful Father to the widow, and I shall give thee the most parts of the earth for thy inheritance; and thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." "For unto us a child is given; and the government is given; and his name shall be called Wonderful, Counsellor, The mighty God, The Father of the Prince of Peace, The Prince of Peace, The Father of the increase of his government, and he shall be no end, upon the throne of his kingdom, to order it, and to judge the people with justice forever. The zeal of the Lord shall be kindled." Isa. 9: 6, 7. "A virgin shall be with child, and shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from all iniquity." "And the Lord God shall reign over the house of Jacob forever, and his kingdom shall be established forever." "There shall be a king that shall rise to reign over the Gentiles." "The Lord shall be a Father to the fatherless, and a merciful Father to the widow, and I shall give thee the most parts of the earth for thy inheritance; and thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." "For unto us a child is given; and the government is given; and his name shall be called Wonderful, Counsellor, The mighty God, The Father of the Prince of Peace, The Prince of Peace, The Father of the increase of his government, and he shall be no end, upon the throne of his kingdom, to order it, and to judge the people with justice forever. The zeal of the Lord shall be kindled." Isa. 9: 6, 7. "A virgin shall be with child, and shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from all iniquity." 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"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, JAN. 19, 1875.

JACOB BRINKERHOFF, Editor.

Surfeiting and Drunkenness.

"AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of life, and so that day come upon you unawares."—Luke 21: 34.

The Savior had been telling the disciples of his second coming and of the signs by which it might be known when his coming is near. Signs in the sun, moon, and stars, distressed and perplexed nations, persecutions of his people, after which the Son of man should be seen coming in the clouds of heaven with power and glory. He then gives them the parable of the fig tree and the coming of summer; 'so likewise ye, when ye see these things come to pass, know that the Kingdom of God is nigh at hand.' Then he gives them the warning: Take heed after having seen all these things by which you know that the coming of Christ and his kingdom is near at hand, that you do not become engrossed with the things of the world, its cares, its customs of feasting, and your minds being thus taken up, the day of the Lord come upon you unawares and you are not prepared for it. Surfeiting is defined to be 'fullness by excess; feeding so as to oppress.' The Savior told his disciples that in the days of the coming of the Son of man the people of the world would be given to riotous eating and drinking, the same as it was in the days before the flood. His reference to their marrying and giving in marriage shows that they would consider that all things should 'continue as they were,' and they need give themselves no uneasiness about the coming of Christ and his kingdom. It was so in Noah's day: they knew not nor considered until the flood came and took them away. Not that the Savior would have his disciples refrain from marriage, or eating and drinking; for marriage is a God-given institution, and to eat and drink are necessary to support life; but surfeiting is eating to excess as well as also to eat such qualities of food as are more stimulant than nourishing, and such as gratify a perverted appetite and tend only to increase the abnormal condition of the system; and drunkenness is drinking more than is needful to support the vigor and energies of life, and is commonly understood to be the result of drinking an excess of wine or other strong drink, intoxicating the human system and suspending the action of the finer and nobler faculties of the mind, sometimes suspending the mental capacity altogether. In cases of surfeiting and drunkenness, even in a moderate degree, the mind is unfitted for considering the high relationship to God and a preparation to meet him in peace.

The customs of the world consist largely of feasting, drinking, and revelry. The popular churches of the day are not behind in this; nay, they generally take the lead. One will have a strawberry festival in its season for the purpose of obtaining money for some enterprise of that church, which festival is only a party of pleasure, the participants being non-professors and churchmen alike. Then there will be ice-cream festivals for the same purpose, mush-and-milk festivals, and various other kinds, oyster-suppers, Christmas trees, &c., all of which pamper the appetite, surfeit the system, and intoxicate with worldliness, as well as do some of the feasting with strong drink. None of these feed the mind or improve it, or help the indi-

vidual on in the Christian life. The yearly Thanksgiving occasion, which is a very proper one, for we have much to be thankful for, even in a national and public manner, is more highly esteemed by the body of the people for the Thanksgiving dinner than for any religious service or the occasion of praise. Not that the Christian should be a recluse from society; no, but in attending and engaging in these festive occasions the Christian is very apt, almost too surely, to imbibe a spirit of worldliness and lose the love of God from his heart, and the communion of his holy spirit. Especially is this the case with the young Christian who has lately renounced the world and found peace in believing; and he mourns the loss of his Savior's love, which the world can never fill. Neither do we wish to say that social gatherings of Christians are improper. No; Christians should not only cultivate sociability with each other but also with those who may come within reach of their influence; and such sociabilities should tell to those around that you have been with Jesus and learned of him, and by so doing let your light shine; your reflected light of Jesus, and your light of divine truth. But to attend the festivals and parties, so frequent about the holidays, whose ostensible purpose is worldly pleasure, is really lowering your standard of godliness and your Christian dignity. At such places you could not be known as a Christian, and in voluntarily going you expect and are expected to partake of the spirit of the occasion. Our rule should be to go nowhere where we could not consistently ask the blessing of God, or expect our Savior, by his spirit, to go with us.

As it was in the days of Noah, the feasting and drunkenness of the world went on as though no danger impended, so now the same things are the order of the day, as though the kingdom of heaven was not nigh in its approach. But ye, brethren are not in darkness that that day overtake you as a thief. The apostle Paul exhorts the Romans (12: 2) "not to be conformed to the world, but to be transformed by the renewing of their minds, that they might prove what is that good and acceptable and perfect will of God." Worldliness is the bane of the church, and its pleasures and cares are continually exhorted against in the word. They, with the customs of feasting and drinking, lull the person to sleep in regard to things pertaining to the kingdom of heaven; and Paul exhorts again (1 Thess. 5: 6), "Let us not sleep as do others, but let us watch and be sober." He cannot mean the taking of rest in sleep, but contrasts the watchfulness of the Christian with the worldly or careless indifference of others concerning religion and the necessity of being ready for the coming of the Savior. The spirit of the world seems to be, Let us eat and drink, for to-morrow we die; and, A short life and a merry one. The wise man said in one of his proverbs (14: 12), "There is a way which seemeth right unto a man, but the end thereof is the way of death." God's way and wisdom's way will prove to be the safest. Paul also exhorted "to flee the very appearance of evil." This will apply with full force to our every day life, and the Savior's warning to his disciples co-incides well with it, "Take heed to yourselves, lest ye be overcharged with surfeiting and drunkenness and the day of the Lord come upon you unawares."

Paul's Glorifying.

"BUT God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6: 13. There were many things of which Paul might have boasted or gloried, in a worldly view, or by his position in life. By birth he was both a

Jew and a Roman. He was born of Hebrew parents, of the tribe of Benjamin, and by this natural position he could claim all the privileges of an heir of the Abrahamic promises of God, entitling him to Jehovah's favor. His birth-place was the city of Tarsus, in the province of Cilicia, which was a free city; that is, its citizens were free from the tribute imposed upon the cities and countries conquered by the Romans, were governed by their own laws and magistrates, though acknowledging the supremacy of the Romans, which gave them the privilege of Roman citizens. Of his education he was excelled by none in his day, we may well suppose, for he was brought up at the feet of Gamaliel, in Jerusalem, according to the perfect manner of the law of the fathers; that is he was educated under the teaching of Gamaliel, one of the ablest lawyers of Jerusalem. He was also learned in the wisdom of the Greeks, for while at Ephesus he "disputed daily in the school of one Tyrannus" (Acts 19: 9); and when he was at Athens, the seat of Grecian literature, he countered "the philosophers of the Epicureans and the Stoics," and was able to meet those philosophers on Mars' Hill, or Areopagus, the highest court in that city, and quote to them language from some of their own poets; which in order to do he must have had some familiarity with their writings.

When converted to Christ and called to be an apostle of that holy religion, he became inferior in ability to none of the others who were called before him and had followed Jesus in his ministry. He was the chief apostle to the Gentiles, and says he was "in labors more abundant, in stripes above measure," in prisons, in various perils, and many persecutions, of which infirmities he might glory. But he says: "God forbid that I should glory save in the cross of Jesus Christ."

The cross of Christ and the hope of salvation thereby was the one great thing of which Paul would glory. His nobleness of birth or his worldly education, were nothing in comparison to his being called to be a disciple of Jesus. His being one of Christ's apostles was not to be boasted of, but the cross of Christ was the source of his rejoicing. His Savior was made known to him, who could save him from death and eventually give him the crown of righteousness that is laid up for him; and Jesus' love, which induced him to come and die that Paul, who calls himself the chief of sinners, might attain unto the resurrection of the dead at Jesus second coming, is the all rejoicing, the all important theme. He counted all things but loss for the excellency of the knowledge of Christ, for whom he suffered the loss of all things and counted them as naught that he might win Christ.

Need our gloryings be any less than were Paul's? The same Jesus is our Savior, he died for us, he arose for our justification, and has gone to prepare for us the many mansions in his Father's house. Whatever be our stations in life, whether we be able to confute the wisdom of the world, or are unlearned therein, this one thing is the all important knowledge—Jesus Christ and him crucified. This was Paul's great commission, as he says to the Corinthians, "I determined to know [or make known] nothing among you save Jesus Christ and him crucified." "To know the love of Christ passeth all knowledge, that ye might be filled with all the fulness of God." Let every believer glory in the love of Christ and rejoice in the salvation of God, which he hath so graciously wrought for us. Let it cheer us on in life and encourage us to persevere amid whatever may befall us, and live worthy of the vocation wherewith we are called, knowing that we shall reap in due time if we faint not.

Attempted Change.

A. C. LONG.

"He shall think to change times and seasons." Dan. 7: 25.

THIS individual spoken of here as thinking to change times and laws," is held by all Protestant commentators to apply to the Roman Catholic Church. In fact it is a plain prophecy that all who will examine must come to this conclusion. But has God commanded us to "remember the Sabbath of the Lord," and then tells us "the seventh day of the week instead of the seventh. What change? Some say the apostles changed it where is the record of it? Not in the certainly. Then since the apostles did not this change, it must have been made power prophesied of above. And that this case, I will now quote from a book, which open before me, written, endorsed and published by the Roman Catholic Church.

Question. "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?"

Answer. "We have for it the authority of the Catholic Church and apostolic tradition."

Q. "Does the Scriptures any where command the Sunday to be kept for the Sabbath?"

A. "The Scriptures commands us to keep the church, St. Matt. 18: 17, Luke 10: 16, and fast the tradition of the apostles, 2 Thess. 2, but the Scriptures do not in particular command this change of the Sabbath. St. John speaks of the Lord's day, Rev. 1: 10, but he does not tell us what day of the week this was, nor does he tell us that this day was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the meeting together to break bread on the first day of the week, Acts 20: 6. And St. Paul in 1 Cor. 16: 2, orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the first day of the week; but neither one nor the other of these passages forward the day of worship, and the change of the Sabbath. So that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore those who are so religious observers of the Sunday, they take no notice of other festivals or fasts, but by the same church-authority, show that they act by humor, and not by reason and since Sundays and other holy-days are all of the same foundation, viz., the ordinance of the church."—Catholic Christian Instructor, 252, 253.

From this extract we learn, 1st, That the first day of the week is not commanded to be kept as a sacred day. 2nd, That the first day of the week, stands on the same authority as other holy-days, as Christmas, Good Friday, etc., which are all of the same foundation of the Roman Catholic Church.

We have accused the Catholics of attempting to change the Sabbath of the Lord. They acknowledge it in the above extract. Consequently this is the strongest evidence that can be given for proof on any subject. But the Scriptures acknowledge the church's authority to ordain feasts and sacred days? They do not say, "In vain do ye worship me, if we observe the first day of the week instead of the seventh, do we not honor the same more than our heavenly Father? Do we observe the commandment of the

Attempted Change.

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We have accused the Catholics of attempting to change the Sabbath of the Lord. They now acknowledge it in the above extract. Consequently this is the strongest evidence that can be given for proof on any subject. But do the Scriptures acknowledge the church's power to ordain feasts and sacred days? They do not. Our Savior says, "In vain do ye worship me teaching for doctrine the commandments of men." Now if we observe the first day of the week instead of the seventh, do we not honor the Pope of Rome more than our heavenly Father? Shall we observe the commandment of the "man of

sin" in preference to God's commandment? Shall we also help to exalt the Pope of Rome "above all that is called God?" 2 Thess. 2: 5. O let us honor and exalt Jehovah by keeping his Sabbath day which "is the seventh," and "in it thou shalt not do any work." Allendale, Mo.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM—AS IT IS.

"Beautiful for situation is Mount Zion." Ps. 48: 2.

AFTER several weeks sojourn in the city of Bethlehem, the birthplace of David and of David's great son, our Lord Jesus, we are again on our way returning to Jerusalem. Again we have made a halt to take a last lingering look at "Rachel's Sepulchre." We are crossing "the Valley of Rephain," but at a much slower pace than when we first crossed it on a swift gallop to Bethlehem, not then knowing, or realizing, its locality until we had accomplished the "stretch," and had reined in to a slow walk, as our donkey clambered the steep hills approaching Bethlehem. Now, with the knowledge of Rephain and its battle associations, in which our thoughts and retrospections have been so much in exercise in Bethlehem respecting David's career in his native city and its adjacent localities,—inclusive of this most famous one,—our animals were held in check as we lingeringly crossed its span of about two and a half miles, while we mentally recalled the two battle-scenes, in which David, as reigning king over all Israel, gave the Philistines such ignominious defeats as described in 2 Sam. 5: 17-35; and, afterwards, in four other battles, in the latter days of his reign, destroyed their noted giants, and so nearly extinguished the Philistines as a nation, that we hear of them no more as invaders of Israel's borders. See 2 Sam. 21: 15-22 and 1 Chron. 20: 4-8.

With these meditating thoughts, and having crossed this historic valley of Israel's victories, we are approaching a point on the road, where is now located the large and fortified "Convent of Elijah," which is situated on a high rocky eminence. Here we came to a halt, because at this turn of the roadway the city of Jerusalem comes into view, about two miles distant. Here, some weeks ago, we had gazed on the city, as it was shut out from our view, going southward. Now, we are again drawing nearer to it, from the south, the opposite of the side from which we had approached it first when we landed at, and came up from Joppa, that being the north, the side from which the Psalmist describes its appearance, as quoted at the head of this article. Even now-a-days, in its "time of affliction,"—the "times of the Gentiles,"—as a traveler approaches it either from the north, south, east, or west, it has a commanding view, when first meeting the eager vision,—by its situation,—for it is "a city set on a hill [the hill of Mount Zion] which cannot be hid." Its towers and minarets and domes will excite one's highest admiration in connection with the associations of the past and that are embodied in these representatives of the Mohammedan and the Christian; for one sees nothing that is Jewish until the city is nearer in view, when the unpretentious building is in sight, which is known and designated as the Sepulcher of David, now-a-days outside the walls of Jerusalem, on that portion of Mt. Zion which is excluded from the modern city, but which was in the ancient limits of Jerusalem, both in David's and Solomon's times, and until its final destruction by Titus. Nearer and nearer we are approaching this land-mark, which looms up above the brow and precipitous heights of the gloomy and deep "Valley of Hinnom,"

where the "everlasting" fires of Gehenna (or "hell,") consumed the offal cast out of the city, by the Dung Gate, into its devouring maw, when and while it was the metropolis of Judea; but which was, in its siege and destruction, A. D. 70, gorged and filled to overflowing by the 600,000 dead carcasses of Jews cast therein—this "Valley of Slaughter." We pass by this ominous valley of now quenched fires,—where "the worm" once "dieth not" and "the fire was not quenched"—having nothing more to feed upon, or burn; and we cross the Lower Valley of Gihon, and have again re-entered by the Jaffa Gate (in ancient times called the Bethlehem Gate), the city of Jerusalem.

We here expect to sojourn in this so-called Holy City for about six weeks, making short excursions to the localities in its neighborhood, and a longer one to Jericho, the Jordan, and the Dead Sea of Sodom.

In our subsequent sketches, therefore, we propose to give, in detail, our impressions of them, and of the noted places in the city as well as out, and incidents occurring under our own observation of its citizens, together with their prevalent traditions—Jewish, Christian, and Mohammedan.

The City of Gems.

THE British Museum recently became possessed of a jacinth, a precious stone of exceeding rarity. The specimen is no larger than a pea, and, says the London "Times," "flashes and glows with a lustre which seems to denote the presence of fire and flame." It cost three thousand five hundred dollars.

The eleventh foundation of the wall of the New Jerusalem is of jacinth (Rev. 21: 19, 20), and if a "specimen no larger than a pea" is in the estimation of men worth thousands of dollars, what must be the glory of a city whose foundations are "garnished with all manner of precious stones," its gates of pearls, and its streets of gold! This city is said to have "the glory of God," and, as Dr. Cumming remarks, "When that living glory shall be reflected from the blue sapphire, from the green emerald, from the dark-red sardonyx, from the deep-red jacinth, from the violet amethyst, from the pale topaz, and from the flashing diamond,—no longer in fragments, but in quarried rocks high as cathedrals, massive as the Pyramids,—what a flood of splendor will pour from that bright city whose foundations are these precious stones! how justly may we expect it has no need of the sun, nor of the moon, nor of the stars! because all the light that they yield will be paled beside the intensity of that brighter light that never shall be extinguished, that glory that shall never die." Are we citizens of that city? If we are, let us rejoice that our heritage is sure, that our destiny is certain.—*Messiah's Herald*.

ANNIHILATIONISTS.—Many religious persons, especially among our Methodist friends, appear to have a great horror of the doctrine of annihilation. But let us see who are the believers in annihilation. Those who believe in immortal soulism tell us that the soul is immaterial, has no form or substance, and occupies no space. Well, if it has no form or substance, and occupies no space, where is it? If it is not annihilated to all intents and purposes, I don't know what annihilation means. Thus they go beyond Adventists on that doctrine, as they only hold to the annihilation of the wicked, while the others would annihilate every soul.—*L. Burgin, in Herald of Life*.

AN important question: Are few or many saved? but a more important one is, Shall I be one of them?

Need of Prayer.

LET us pray for one another,
 For the day is fading fast,
 And the night is growing darker,
 While the scourge goes flaming past.
 We can see it in the darkness,
 Closing round our narrow way,
 And the snares are growing thicker,—
 For each other let us pray.

We are walking down time's vista,
 We are very near the end;
 Let us pray that God, the Father,
 May his guiding Spirit send.
 Now the foe becomes more daring,
 Knowing well the latter day,
 'Tis the strength of his despairing,—
 For each other let us pray.

Pray in faith, and pray unceasing,
 To the God we love and trust,
 For our prayers are much availing
 If we walk upright and just.
 Be not weary of exhorting,
 Heed the lesson of each day,
 And that we may be unwavering,—
 For each other let us pray.

It is waning on to midnight,
 Soon we'll hear the watchman say,
 See, the Son of God is coming:
 Go and meet him on the way.
 That our lamps may then be burning,
 Bright enough to guide our way,
 And that we may share his glory,—
 For each other let us pray.

Selected by ELDORA MOORMAN.

Vandalia, Iowa.

Hopkins on the Ten Commandments.

BISHOP Hopkins, an English bishop from 1658 to 1689, wrote a work on the Ten Commandments of 442 pages. We propose to give some extracts from his work, which we think is a very good treatise on the commandments, in the main, further than he takes the position of the divine change of the fourth commandment to the first day of the week.—EDITOR.

Two things in general are required to perfect a Christian; the one a clear and distinct knowledge of his duty, the other a conscientious practice of it, correspondent to his knowledge; and both are equally necessary. For, as we can have no solid or well-grounded hope of eternal salvation without obedience; so we can have no sure established rule for our obedience without knowledge. Therefore our work and office is, not only to exhort but to instruct; not only to excite the affections but to inform the judgment: we must as well illuminate as warm.

Knowledge may be found without practice, and our age abounds with speculative Christians; but though knowledge may be without practice, yet the practice of godliness cannot be without knowledge. For if we know not the limits of sin and duty, what is required and what is forbidden, it cannot be supposed but that, in this corrupted state of our natures, we shall unavoidably run into many heinous miscarriages.

Therefore, that we might be informed what we ought to do and what to avoid, it hath pleased God, the great Governor and righteous Judge of all, to prescribe laws for the regulating of our actions; and that we might not be ignorant what they are, he hath openly promulgated them in his word. In his infinite wisdom and mercy he inscribed that law in the sacred tables of the Scriptures. Hence the Bible is the statute-book of God's kingdom, wherein is comprised the whole body of the heavenly law, the perfect rules of a holy life, and the sure promises of a glorious one. And the Decalogue, or Ten Commandments is a summary or brief epitome of the law, written by the immediate finger of God. And if we consider the paucity of the expressions, and yet the copiousness and variety of the matter contained in them, we must needs acknowledge not only their authority to be divine, but likewise the skill and art in reducing the whole duty of man to so brief a compendium. The words are but few, called therefore the Words of the Covenant, or the Ten Words, Ex. 34: 28. But the sense and matter contained in

them is vast and infinite; the rest of the Scripture exhorts us to obedience by arguments or allures us to it by promises; warning us to it by threatenings, or exciting us to the one and restraining us from the other by examples recorded in the historical part of it.

According to the best chronology the time of the giving of the commandments was about 2460 years after the creation, 220 after Israel's descent into Egypt, and the third month after their departure out of Egypt, Ex. 19: 1; before the birth of Christ almost 1500 years, and therefore above 3000 years before our days. God now first selected to himself a national church; and therefore it seemed expedient to his wisdom to prescribe them laws and rules, how to order their demeanor and his worship. Before this the law of nature was the rule; but because it was marred by the first transgression it was supplied in many particulars by traditions delivered down from one to another. And those of the patriarchs who, according to the precepts of this law, endeavored to please God, were accepted of him, and frequently obtained especial revelations, by dreams or visions, or heavenly voices, concerning those things wherein they were more particularly to obey his will. Then too, God made no distinction of people or nations; but, as it is since the wall of partition is broken down, and the Jewish economy abrogated by the death of Christ, so was it before, that in every nation he that feared God and wrought righteousness was accepted of him. Acts 10: 35.

The world was now so totally degenerated into vile superstitions and idolatries that the knowledge and fear of the true God was scarcely to be found but in the family and posterity of Abraham; and even among them we have reason to suspect a great decay and corruption, especially in their long abode among the idolatrous Egyptians; yea, the Scripture expressly charges them with it, Josh. 24: 14; Ezek. 20: 7, 8; and probably they took the pattern of their golden calf from the Egyptian Apis. God, therefore, justly rejects all the rest of the world; but, being mindful of his promise to their father, the father of the faithful, he appropriates this people to himself as his peculiar inheritance. And because it was manifest by experience that neither the law of nature nor oral tradition was sufficient to preserve alive the knowledge and worship of the true God, but the whole earth was become wicked and idolatrous; therefore that this people whom God had now taken to himself might have all possible advantages to continue in his fear and service, and that they might not degenerate as the rest of the world had done, he himself proclaims to them that law by which he would govern them, writes it on tables of stone, commits these into the hands of Moses, whom he had constituted his lieutenant, and commands them to be laid up in the ark as a perpetual monument of his authority and their duty. How wretchedly depraved are our natures, when even that which is the very light and law of them that God would rather entrust its preservation to stones than to us, and thought it more secure when engraven on senseless tables than when written on our hearts!

The manner in which this law was delivered is described to have been very terrible and astonishing. God designed it so, on purpose to possess the people with the greater reverence of it, and to awaken in them a due respect to these dictates of their natures, when they should see the same laws revived and invigorated with so much circumstance and terror; for indeed, the Decalogue is not so much the enacting of any new law, as a reviving of the old by a more solemn proclamation. The dispensation of the gospel is not indeed such a ministry of terror as that of the law was. God doth not now speak to us immediately by his own voice, which they that heard it were not able to endure: he doth not pronounce his law in thunder nor wrap it in flame and smoke; but he speaks to us in a still, small voice, by men like ourselves, and conveys the rich treasure of his grace to us in

earthen vessels of the same mould and frailty with ourselves. He treats with us by his messengers and ambassadors, whose errand, though it be delivered with less terror, yet ought not to be received with less reverence, for it is God himself who speaks to us in them and by them; and every word of truth which they deliver in his name and by his authority, ought to be received with as much veneration and affection as though God did himself speak it immediately from heaven.

This awful appearance of God on the Mount in delivering the law served to affect them with a reverent esteem of those commands which he imposed upon them; for, certainly, unless they were most grossly stupid, they must think those things to be of vast concern which were attended with such a train of amazing circumstances; and it is natural for men to be awed by pomp and solemnity, the majesty of the commander adding a kind of authority to the command. Again, it served to put them in mind, as it should us also, that if God were so terrible only in delivering the law, how much more terrible he will be when he comes to judge us for transgressing the law.—Pages 8 to 15.

Counterfeits.

SOME persons maintain that since there are so many different kinds of religion, all claiming to be best, it is impossible to determine which is the right one, and therefore it is just as well to do without any. But these persons never refuse to negotiate business because there are so many counterfeit bills afloat, but rather on this account put forth more sagacity to discern the sound ones. If wicked men employ their powers to produce false coin as much like the genuine in appearance as possible, we ought not to wonder that evil spirits should do the same in the matter of religion. No one ever doubted the existence of a pure diamond because there were many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally settled which was genuine, as some powerful acid reveals the pure coin. It was foretold that false christians should arise, but the same test, viz: time, has put beyond doubt which is the true one. We must try them and know them by their fruits. Love is the Spirit's test. Whichever religion produces and requires most love, peace, good-will and final happiness we can safely follow.—*Watchman and Reflector.*

It is rough work that polishes. Look at the pebbles on the shore! far inland where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt lough, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough not beautiful; angular not rounded. It is where long white lines of breakers roar, and the rattling shingles are rolled about the strand that its pebbles are rounded and polished. As in nature, so in grace; it is rough treatment that gives souls as well as stones, their lustre. The more the diamond is cut the more it sparkles; and in what seems hard dealing there God has no end in view but to perfect his people.—*Dr. Guthrie.*

BENEFICENCE is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When, therefore, it is said, Thou shalt love thy neighbor as thyself, it is not meant, thou shalt love him first, and do good to him in consequence of that love, but thou shalt do good to thy neighbor, and this thy beneficence will engender in thee that love to mankind which is the fulness and the consummation of the inclination to do good.—*Kant.*

Report of the Mich. Quarterly Conference.

Met on Friday, Dec. 25th. There were five discourses preached during the meeting. Each was attended with a good interest. All things considered we had a blessed good meeting. The interest in these parts is still great to hear the truth. Many are almost persuaded to obey God and keep his commandment. On Tuesday, Dec. 26th, we left the saints of God in Barry Co. and set out in company with Brother Youngs and Howe for Salem, Allegan Co. It has been several months since we have met with the saints of this place. They all seem to be lively members in the house of God. To-night we commence a protracted meeting in the village of Salem, Allegan Co. May we have the prayers of the saints that God would enable us to speak the word with power, and that great good may be accomplished in this place.

R. C. HORTON.

Salem, Mich. Dec. 31, 1874.

Letter Department.

From Bro. Elliot.

DEAR BRO. BRINKERHOFF: Through the mercies of God I will try to write a few lines to the ADVOCATE, knowing that we should love one another as brethren. He that loveth God loveth his brother also. Christ has left us an example how we may know our brother. He says: "He that doeth the will of my Father, the same is my brother, sister, and mother." He says also: "It is not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now, as we have obeyed from the heart that form of doctrine delivered to the saints, let us earnestly contend for that faith once delivered unto them. James says, "By works faith is made perfect." St. John says, "Here is the patience of the saints here are they that keep the commandments of God and the faith of Jesus. Now if we have faith in the Lord Jesus Christ and are keeping the commandments of God, as our Savior did, we can say as Christ said, our Father which art in heaven. We can own God as our Father, and Christ owns us as brethren. We have become heirs of God and joint heirs with Christ. Seeing our near relationship to the Father and the Son, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem unto himself a peculiar people, zealous of good works. We should work righteousness, for he that worketh righteousness is righteous, even as he is righteous. Be ye holy, for I am holy, saith the Lord. Without faith it is impossible to see the Lord in peace; and as he was holy, harmless, and filed, and separate from sinners, a lamp to our path and a light to our feet, let us look to him as a light to enlighten every man; for says Christ, I am the light of the world; he that believeth in me shall not abide in darkness. Now, brethren, as we are in the light let us walk in the light, even as he is in the light, letting our light so shine that others may see our good works and be constrained to glorify our Father which is in heaven. Let us live in that way that those that are without may have no evil thing to say of us, letting our conversation be as it becometh the gospel of Christ. As we have received Christ Jesus the Lord, so let us walk in him, rooted and built up in him, and established in the faith as we have been taught, abounding in every good word and work, seek

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ing for those things which are above, where Christ sitteth on the right hand of God, setting our affections on things above, and not on things of the earth, seeking for glory, honor, immortality, and eternal life. May we ever be found walking worthy of the vocation wherewith we are called, in all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace, dealing justly, loving mercy, and walking humbly before God in love. We love God because he first loved us. May we behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God. Let us love as brethren, be pitiful, be courteous, not rendering evil for evil, but contrariwise, blessing for cursing, knowing that we shall receive a blessing if we continue steadfast, unmovable, always abounding in the work of the Lord. Pray for us, that we may ever adorn that doctrine which we profess. Please to continue to send us the *ADVOCATE*. Your brother in Christ,

G. W. ELLIOTT.

Arispie, Kansas.

From Bro. Jenkins.

BRO. BRINKERHOFF: We have often thought of the church at Marion, and the paper that started there; and I address it at this time to let you know that we have not, after so long a time, forgotten you all, though it has been a long time since we have heard anything concerning the condition of the church, and whether the paper is in progress at the present time. We would like to have some encouragement from some source to help us on to heaven. There are three families of us here who are trying to keep all of God's commandments and have the faith of Jesus. We have our prayer meetings once a week, and I am trying to tell the people the great necessity of preparing for the second coming of our Lord and Savior Jesus Christ, and there is quite an interest manifested by the people in coming out to hear what is said concerning the appearing of the Son of man. I preach once a week to the people and have no opposition yet. We do not get any religious papers to inform us, and no reports from brethren to encourage us, and we do not know how fast the good work is progressing; but I am taking the Bible for my guide and am preaching from it only. May the good Lord help us to get rid of everything that is offensive to his will, and enable us to work earnestly for the good cause, and that we may see good times here in the name of the holy child Jesus. Pray for us. Please send me the *ADVOCATE* or a letter. Yours in hope of a home in the everlasting Kingdom of God,

HERMON A. JENKINS.

Lyndon, Nebraska.

From Bro. Ayrhart.

BRO. BRINKERHOFF: It has been a long time since I have written to the columns of our much loved paper, which comes to us regularly, laden with the soul-cheering articles, letters, and reports from so many of the brothers and sisters, scattered all around us at a distance. Yes, it cheers us much to read reports of labor from the faithful servants of the Lord; also the cheering letters from so many of the dear ones who are walking Zion-ward by keeping all of God's commandments and the faith of Jesus. What a consolation it is to hear from the lonely and tried brothers and sisters, whose lot, as is ours, is to be deprived of the privilege of meeting with those of like precious faith. We know how to sympathize with the lonely commandment keepers, as that has been our lot for more than four years; and we have not heard an advent sermon in that time. The *ADVOCATE* and *Advent Herald* are all the preachers of like faith

here. But the soul-cheering thought often presents itself to our mind, of God's great promise, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God."

Then, dear brethren and sisters, is it not worth living faithful for, that God has given his only Son that we through him might live? Then let us always look up to him who is the author and finisher of our faith, and let him guide us into all truth, whatever the consequences may be in this frowning world. Is it not a joyful thought to know that if faithful we shall soon be beyond the trials, temptations, and the vices of this mortal life, in a world where joy and gladness will fill every heart and soul? Dear friends of the cause, let us all be faithful through the help of the Lord, and win a home in the paradise of God, and wear a crown of unfading glory. Brethren and sisters, remember us in your prayers. Your brother in the faith,

J. H. AYRHART.

Carrollton, Iowa.

From Bro. Alverson.

HAVING a desire to know what true faith is in order to please God, as Abraham did, and be of his seed, of Christ, I am found in the S. D. Adventist order, trying to work out my salvation with fear and trembling (Phil. 2: 12), and be a friend of God, and live so that I can abide in his love (John 15: 10). I have been professing to love God since soon after I was fourteen years of age; but being taught, as I now think, incorrectly, about the Scriptures, I commenced to keep the seventh day Sabbath in the month of last June, was baptized by Brother A. C. Long at the August meeting at Denver, my wife also keeping the Sabbath. Living in a part of the country several miles from any other Adventists, in a neighborhood where there is a great deal of opposition, yet we are trying to keep the commandments of God and the faith of Jesus. Rev. 14: 12. Brother Long sent to you, Bro. Brinkerhoff, for the *ADVOCATE* for me, for which I tender my sincere thanks, and I pray for blessings on the work. I intend to pay for the paper as soon as I can get means to do so, being poor in this world's goods. But O, may we be rich in faith and good works! This feeble effort I make, as I have been requested by several brethren to do so. Looking for the coming of our Savior and the rest that remains for the people of God. Heb. 4: 11.

B. ALVERSON.

Lone Star, Mo.

From Bro. Admire.

DEAR BRO. JACOB: Having seen a notice in the *ADVOCATE* that you would like to hear from those receiving the paper free, as yourself or some one else is so kind as to send us the paper, we feel to appreciate it very much, as it is the only preacher that we have here. We have not had the privilege for about five years of attending meeting with those of like precious faith, but still we are trying in our weak way to live in such a way that when the Lord comes we may be accepted of him. We are poor in the things of this world. I would like to be able to pay for the paper, but through the misfortune of losing our crops the past season it has placed us in pretty hard circumstances; but the Lord is able to provide for all our wants both spiritual and temporal. I would like to hear from all of the brethren and sisters at Marion. I hope you will remember us in your prayers that we may ever be found faithful and at last meet you all in the heavenly kingdom. G. W. ADMIRE.

Fairfield, Nebraska.

...earth vessels of the same mould and frailty with ourselves. He treats with us by his messengers and ambassadors, whose errand, though it be delivered with less terror, yet ought not to be received with less reverence, for it is God himself who speaks to us in them and by them; and every word of truth which they deliver in his name, and by his authority, ought to be received with as much veneration and affection as though God did himself speak it immediately from heaven. This awful appearance of God on the Mount Sinai, delivering the law served to affect them with a reverent esteem of those commands which he imposed upon them; for, certainly, unless they were most grossly stupid, they must think things to be of vast concern which were attended with such a train of amazing circumstances; and it is natural for men to be awed by pomp and solemnity, the majesty of the commander adding authority to the command. Again, it served to put them in mind, as it should us also, that if God were so terrible only in delivering the law, how much more terrible he will be when he comes to judge us for transgressing the law.—Pages 8 to 15.

Counterfeits.

SOME persons maintain that since there are so many different kinds of religion, all claiming to be the best, it is impossible to determine which is the right one, and therefore it is just as well to go without any. But these persons never refuse to negotiate business because there are so many counterfeit bills afloat, but rather on this account forth more sagacity to discern the sound ones. If wicked men employ their powers to produce false coin as much like the genuine in appearance as possible, we ought not to wonder that evil spirits should do the same in the matter of religion. No one ever doubted the existence of a pure diamond because there were many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally settled which was genuine, as some powerful acid reveals the pure. It was foretold that false christ should appear, but the same test, viz: time, has put beyond doubt which is the true one. We must try and know them by their fruits. Love is the Spirit's test. Whichever religion produces the most love, peace, good-will and happiness we can safely follow.—*Watchman and Reflector.*

A rough work that polishes. Look at the pebbles on the shore! far inland where some of the sea thrusts itself deep into the bosom of the land, and expanding into a salt lough, surrounded by the mountains, sheltered from storms that agitate the deep, the pebbles on which are rough not beautiful; angular and broken. It is where long white lines of breakers, and the rattling shingles are rolled on the strand that its pebbles are rounded and polished. As in nature, so in grace; it is the treatment that gives souls as well as their lustre. The more the diamond is polished, the more it sparkles; and in what seemeth to be a dull and unpolished stone, there God has no end in view but to polish his people.—*Dr. Guthrie.*

WISDOM is a duty. He who frequently consults it, and sees his benevolent intentions, at length comes really to love him to whom he has done good. When, therefore, it is said, thou shalt love thy neighbor as thyself, it is meant, thou shalt love him first, and do good to him in consequence of that love, but not do good to thy neighbor, and this duty will engender in thee that love which is the fulness and the consummation of the inclination to do good.—*Kant.*

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JAN. 19, 1875.

The editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourself responsible only for editorials, selections, and comments.

SABBATH-KEEPERS IN RUSSIA.—There are, at the present time, quite a large body of people in Russia who observe the seventh day as the Sabbath, and who have existed there for a long time. They were not proselyted to the Sabbath faith by some missionary, but kept the Sabbath from their own investigations of the Bible. They were persecuted as heretics and banished over the Ural Mountains, where they were more prosperous than before. We glean from the *Signs of the Times*. Thus we find people in various parts of the world observing the true Sabbath.

Questions and Answers.

BRO. BRINKERHOFF: I wish to ask a few questions through the ADVOCATE. Rev. 22: 2—What nations were the leaves of the tree that is on either side of the river for the healing of; and what disease are those nations subject to? Your brother looking for Jesus,
A. C. LEARD.
Altovista, Mo.

THE 22nd chapter of Revelations appears to be a continuation of the 21st, describing the New Jerusalem. The river of life proceeds from the throne and on either side was, seen the tree of life, all within the city. Nothing impure and unholy can ever enter into the city, according to the closing verses of chapter 21. The question on this text seems to be between the use of the leaves of the tree for the nations on probation during the thousand years or age of restitution, and the nations of them that are saved. The time of the fulfillment of this part of John's vision, as to when the New Jerusalem descends from God out of heaven, or is located as John described it, has much to do in deciding this question. The description of the city, with correlative events, locates it at the end of the thousand years, when the work of restoration shall be finished and Eden be restored, when the tree of life shall again be on earth; naught but eternal glory shall thenceforth be known. Then, or immediately afterward, when the fires of everlasting destruction shall have consumed sin and sinners, all the nations who are on the earth are the nations of the saved, who go in and out of the city. But as there shall be no more curse, death, sorrow, or pain, there could be no more disease for them to be healed of by the use of the leaves of the tree of life. We have seen the statement that the word in the original Greek which is here translated 'healing,' should be rendered 'service.' Not being a Greek scholar we are unable to ascertain now; but this rendering harmonizes the text with its connections. In Eden the tree of life was in the midst of the garden and Adam and Eve were permitted to eat of it, so in Eden restored it will be for the use or service of those who are saved.

Perhaps some one else has some ideas to offer on the text.

Joining Churches.

We had hoped that some of the readers of the ADVOCATE would have complied with Sister Price's request (in No. 18 of the ADVOCATE) to write on this subject ere this; but as they have not I will give my view of the matter individually. I think we stand in about the same position to the professed churches of God of this day, that the followers of the Savior did at His first advent to what was then known as the church of God, or the Jewish people. The Jews were loud in their professed worship and praise to the God of their fathers, while in their pride and self-righteous zeal

they crucified his only begotten Son. They looked for a Messiah, but they would not receive him because he did not come in their own appointed way; hence they cried, "Away with him, away with him, crucify him." They would not receive the humble Nazarene, the Lamb of God, who came to suffer and die for them, he who came in God's appointed way to do his Father's will. So with the popular churches of our day, they are loud in their professions of love and praise to God the Father and our Savior Jesus Christ, but just tell them that this personage is soon coming to earth again—this time to take the throne of his father David on Mount Zion—and you will see they are just as ready to cry, "Away with him," as ever the Jews were. They are going to convert the world, then have a thousand years peace and prosperity, while Christ will reign spiritually with his people. That is, he will reign just as he has done in the past, only some church (I don't know which one) will reign triumphant over the world.

We believe the seventh day is the Sabbath of the Lord, while the First day, the day observed as a Sabbath by these churches, is the Sabbath appointed by the Pope of Rome, or the little horn of Dan. 7. Could we unite in church fellowship with them after having received the light of truth on this subject to the honor and glory of God? I think we could not. Jesus says, "They will put you out of the synagogue," this is as true to-day as it ever was. I believe those who embrace the Sabbath and advent doctrine while members of other churches, are not called upon to leave them until they are cast out. But they should, in the church and upon every occasion, "contend earnestly for the faith once delivered to the saints," and their names will soon be cast out as evil for the Son of man's sake. But we should always remember that it takes a great deal more of the grace of God to sustain and keep us from falling in such a connection than otherwise. However, we have the promise that God's grace is sufficient for us, and if we cling close to him and his word, not trusting in our own strength, to meet flattery and opposition alike, we shall be sustained.

The popular churches of these times reject almost all the truths that we as a people hold dear. The Sabbath of the Lord our God is by them ignored or bitterly opposed. The resurrection of the dead, or at least its importance, is almost set at naught. The glorious personal appearing of our Savior and his triumphant reign on the throne of David is rejected by the churches as a body. Could we feel at home or in unison with a people rejecting these glorious truths that we love so well? Would God be honored by our uniting, after receiving these truths, with a people rejecting them? No, we would not feel at home in church fellowship with them, nor God would not be honored by the act. We can attend their meetings when convenient, love and respect them for the good they have and are trying to do, and pray earnestly that God will deal in love and mercy with them and show them the light of his truth. But to join in church fellowship is to give our sanction to a rejection of the truths which makes us what we are; and also to all the things that are there done under the garb of religion, such as fairs, festivals, oyster suppers, etc., every way and any way of making money, but the way that God designed, by free-will offerings unto the Lord.
S. E. BRINKERHOFF.

Rollin on Cremation.

In these days when the question of disposing of dead bodies by burning them is being discussed, the following remarks of Rollin may be of interest: "To conclude this article of the ceremonies of funerals, it may not be amiss to observe to young pupils, the different manners in which the bodies of the dead were treated by the ancients. Some, as we observe of the Egyptians, exposed them to view after they had been embalmed, and thus preserved them to after

ages; others, as the Romans, burnt them on a funeral pile; and others, again laid them in the earth.

"The care to preserve bodies without lodging them in tombs appears injurious to human nature in general, and to those persons in particular to whom respect is designed to be shown by this custom; because it exposes too visibly their wretched state and deformity; since whatever care may be taken, spectators see nothing but the melancholy and frightful remains of what they once were. The custom of burning dead bodies has something in it cruel and barbarous, in destroying so hastily the remains of persons once dear to us. That of interment is certainly the most ancient and religious. It restores to the earth what has been taken from it; and prepares our belief of a second restitution of our bodies from that dust of which they were at first formed."—*Ancient History*, Vol. 1., p. 55.

PRINCE Bismarck and the Ultramontane portion of the Roman Catholic church are becoming still more fierce in their contentions in the Reichstadt. The war of words recently was sharp, and Bismarck stated very positively his feelings of opposition towards the course of the church. He plainly declared the Pope to have no legal authority whatever, but merely, a religious adviser. The end is at hand.

Bro. Benjamin Madill writes from Newmarket, Canada, that he hopes that Bro. R. V. Lyon will give them a call the next time he visits Canada. Bro. M. lives 5 miles west of Newmarket, Ontario, and says they have heard but little Advent preaching since they heard him at Borrillia, about eleven years ago.

Received on Subscription for Advocate.

Abijah Thayer, \$2.00, 10-7. James Whitehall, \$2.00, 10-7. E P Burditt, \$3.00, 10-24. J M Beedle, \$1.00, 9-18. W W Thomas, \$3.00, 9-20. John M. Robins, \$2.50, 10-20. H G Cahoon, \$2.00, 10-7. J H Ayrhart, \$2.00, 10-7. Jasper Ogle, \$2.50, 10-17. Joseph Cobb, \$1.00, 10-21. Frank Broderick, \$2.00, 10-7. N W Owen M D, \$2.00, 10-20. E B Carpenter, \$1.00, 9-18. M G Pfaff, 2.00, 10-7.

J H Ayrhart pledges a donation of \$2.00 to the ADVOCATE.

Books Sent by Mail.

R V Lyon 45cts; J A Peterson 40cts; M C Temple 20cts; Arthur Todd 1.40; E B Scott 20cts.

Books and Tracts For Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Second Coming of Christ.—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.

The Sabbath and the Sunday, By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

The Kingdom of God, and Life only in Christ, by R. V. Lyon—360 pages—Price \$1.00, post-paid. To be had also of the author, at Suspension Bridge, N. Y.

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. *111 pages—20 cents.

The Signs of the Times.—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.

Advent

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VOL. IX.

The Advent and Sabbath Advocate
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JACOB BRINKERHOFF, at Marion
to whom all communications should be

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to those unable to pay. Specimen copie

THE ADVOCATE is devoted to the
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Prophecies, The Christian Life, and l
ble subjects.

Hopkins on the Ten Commandments

(Continued.)

And now if any one ask, 'What no
long discourse about the law? Is it not
gated by the coming of Christ? S
again brought under that heavy yoke
which neither we nor our fathers w
bear? Doth not the Scriptures frequ
that we are not now under the law,
grace? that Christ was made under
free those who were under the law?
fore, to terrify and over-awe men's co
the authority of the law; what is it b
the gospel a legal dispensation, unwe
Christian liberty into which our Savi
dictated us, who has by his obedience
law, and by his death abolished it?'

To this I answer: Far be it from
ian to indulge himself in any licenti
such a corrupt and rotten notion of t
rogation; for, so far is it from being
the coming of Christ, that he hims
tells us, he came not to destroy the la
fill it, Mat. 5. 18, he avers that 'till
earth pass one jot or one tittle shall i
from the law till all be fulfilled,' tha
consummation and fulfilling of all
then the law which was our rule or
become our nature in heaven.

When therefore St. Paul speaks, as
does, of the abrogation and disannu
law, we must carefully discern an
both what is taught us respecting
what is taught us respecting the abro
law or any part of it.

The law, which God delivered by
of three kinds: Ceremonial, Judicia
The Ceremonial law was wholly
enjoining those observances of sacri
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cleansing, which were typical of Ch
sacrifice of his, which alone was ab
sin.

The Judicial Law consisted of t
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government, and was the standing l
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